

as a charm which is to lead the warriors to victory. Chosen men carry the precious guts in front of the army, and it is deemed most important that no one should precede them. When they stop, the army stops, and It will not resume the march till it sees that the men with the bull's guts have gone forward.¹ The meaning of these ceremonies is explained by the cries of the woman and the priest, "The army is not seen! The army is not seen!"³ Clearly it is desirable that the army should not be perceived by the enemies until it is upon them. Accordingly on the principles of homoeopathic magic the Bechuanas apparently imagine that they can make themselves invisible by eating of the flesh of a blind bull, blindness and invisibility being to their simple minds the same thing. For the same reason the bowels of the blind ox are carried in front of the army to hide its advance from hostile eyes. In like manner the custom of sacrificing and eating a blind ox on the place where a new town is to be built may be intended to render the town invisible to enemies. At all events the Bawenda, a South African people who belong to the same Bantu stock as the Bechuanas, take great pains to conceal their kraals from passers-by. The kraals are built in the forest or bush, and the long winding footpaths which lead to them are often kept open only by the support of a single pole here and there. Indeed the paths are so low and narrow that it is very difficult to bring a horse into such a village. In time of war the poles are removed and the thorny creepers fall down, forming a natural screen or bulwark which the enemy can neither penetrate nor destroy by fire. The kraals are also surrounded by walls of undressed stones with a filling of soil; and to hide them still better from the view of the enemy the tops of the walls are sown with Indian corn or planted with tobacco. Hence travellers passing through the country seldom come across a Bawenda kraal. To see where the Bawenda dwell you must climb to the tops of mountains and look down on the roofs of their round huts peeping out of the surrounding green like clusters of

mushrooms in the woods.² The object which the Bawenda attain by these perfectly rational means, the Bechuanas seek to compass by the sacrifice and consumption of a blind bull.

This explanation of the use of a blinded ox in sacrifice is This ex-confirmed by the reasons alleged by a Caffre for the observance of $\text{fj}^{\text{al}} \wedge \text{t}^{\text{lon}}$ a somewhat similar custom in purificatory ceremonies after a battle. use of a On these occasions the Bechuanas and other Caffre tribes of South blinded o Africa kill a black ox and cut out the tip of its tongue, an eye, $\wedge . \wedge "$ [j, a piece of the ham-string, and a piece of the principal sinew of the a'caiTre'⁷

custom

¹ Rev. W. (.: Willotighby, "Notes ² Rev. E. Gottschling, "The Ha- rm tiie Toleinism of the Uecwnna," wenda, a Sketch of their History and *Jvnnitit of the,,Anthropological Institute* ^ Customs, ""*Journal of the Anthropologi- xxxv. (1905)] > . 304. cal Insfil-ute, xxxv. (1905) pp. 368 .sy.*